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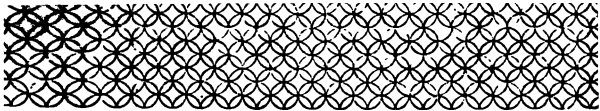
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ANALYSIS
OF THE
CHURCH CATECHISM.

PREPARED EXPRESSLY FOR THE
OXFORD AND CAMBRIDGE
LOCAL EXAMINATIONS.



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THE CHURCH CATECHISM.

INTRODUCTION.

THE word **Catechism** is of Greek origin, to **sound in the ear, to resound**; it does not occur in classical authors, and is commonly used to signify a book containing instruction in the principles of the Christian Faith. The teacher by this ancient method, which was a universal practice in the early Church, is called a **Catechist**; the taught, a **Catechumen**. In the early Church there was no distinct order of catechists, but the office was discharged by all who were set apart for the ministry. The catechumens were not taught publicly in the church, but were instructed in the **catechetical schools**, buildings near the church, set apart for the purpose. Some of the most celebrated of these schools were at Alexandria, in which Origen and other noted men taught. They are supposed to have been founded by St. Mark; there were others at Rome, Cæsarea, Antioch, etc. An example of the instruction given in the ancient catechetical schools is preserved in the lectures of St. Cyril of Jerusalem.

The practice of catechising doubtless originated with the Jews, for under the Mosaic dispensation, the laws concerning the truths parents were required to instil into the minds of their children

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stand prominently forth: "Ye shall teach them your children." According to Josephus, the Jews were particularly anxious that their children should be duly instructed in the obligations of the Mosaic Law.

In the primitive Church catechising was carried on by means of a sort of lecture, the questions being asked by the persons catechised, rather than by the person catechising; but no doubt this mode of instruction was of a less elementary character than what is usually understood by the word catechising. According to St. Augustine, it appears to have been the custom, first to give a narration of Bible history, and then to show its connection with Christianity, afterwards setting forth the doctrines of the Creed, and the principles of Christian duty. The duty of catechising is enjoined by a canon of the Church, 1603; and no duty is more strongly and repeatedly enforced by the canons of the Church at large. According to the first Prayer-Book of Edward VI., catechising was enjoined **once in six weeks at least**. In the injunctions of Henry VIII., the mode set forth of teaching the Lord's Prayer, the Creed, and the Decalogue, was **sentence by sentence**, till they were committed to memory.

English versions of the Lord's Prayer, Apostles' Creed, and the Ten Commandments, were known at a very early period. There are still existing in Anglo-Saxon manuscripts, many short expositions of them. The insertion of the Catechism in the Prayer-book belongs to the age of the Reformation. The Church Catechism is supposed to have been written by Dean Nowell, and was revised and sanctioned by Cranmer. It was intended to be a summary of the cardinal points of faith and

duty, "to be understood by a child before he comes to be confirmed." At its first publication it contained an exposition of the Baptismal Vow, the Creed, the Ten Commandments, and the Lord's Prayer.

The Catechism as placed in the Prayer-book of Edward VI. still remains, with only a few verbal alterations, and the addition of an explanation of the Sacraments in 1604, which composition is generally attributed to Bishop Overall, at that time Dean of St. Paul's. It was added by royal authority, in compliance with the desire of the Puritans at the Hampton Court Conference. Although very comprehensive, it does not profess to be exhaustive in its explanation of Christian doctrine; it may be considered but a brief summary of the principles of the Christian faith, and the Christian life. The Puritans at the Savoy Conference wished it to be made larger by adding questions on the doctrines of justification and sanctification, but the bishops replied: "The Catechism is not intended as a whole body of divinity, but as a comprehension of the Articles of Faith, and other doctrines most necessary to salvation." Previously to 1661 the Catechism was inserted in the Order of Confirmation. The Church Catechism consists of **five parts**:

- I. Christian Covenant.
- II. Christian Faith.
- III. Christian Duty.
- IV. Christian Prayer.
- V. Christian Sacraments.

PART I.

CHRISTIAN COVENANT.

THE word **covenant** means a **coming together**, or an agreement between two persons. The **Christian Covenant** means the **Christian agreement**. God on the one side, **man** on the other. The Christian Covenant, or the Covenant of Grace, is the new covenant God made with man, by which He promised **forgiveness of sins** through a Saviour.

THE CHRISTIAN NAME.

"WHAT IS YOUR NAME?"—"N. OR M."

N. or M. of this answer is taken from the old Latin service books, in which **N.** stood for **Nomen**, and **NN.** for **Nomina**. The **Christian Name** here asked for, is that given to the child at his Baptism by his Godfathers and Godmothers; it is given, not inherited as the **Surname**, the sire or father's name. The new names given in the Holy Bible to those chosen for special work have certain definite meanings, as a sign to those who bore them. The names in use among the early Christians have also great significance as a sign to those who bore them that they were followers of Christ.

"WHO GAVE YOU THIS NAME?"

"MY GODFATHERS AND GODMOTHERS IN MY BAPTISM; WHEREIN I WAS MADE A MEMBER OF CHRIST, THE CHILD OF GOD, AND AN INHERITOR OF THE KINGDOM OF HEAVEN."

"GODFATHERS AND GODMOTHERS." -- **Sponsors**, those who make vows or promises; called in the Baptismal Service **Sureties**, because in the Baptismal Covenant they are **chosen witnesses**.

"Baptism" comes from a Greek word signifying

to dip. It was so called because the holy rite was originally conferred by immersion. It is one of the two Sacraments which Christ has ordained in His Church. Baptism admits into covenant.

THE CHRISTIAN PRIVILEGES.

The privileges of the **Baptismal Covenant** are set forth under three heads: I. **A member of Christ**; II. **The Child of God**; III. **An inheritor of the kingdom of heaven**.

"**A MEMBER**" is a living part of a living body. Christ is the **Head of the Church**; those who are grafted into the Church by Baptism are the body or members of Christ. All Christians are the body of Christ, and members in particular. Members of His body, of His flesh, and of His bones. The privileges of a member of Christ are manifold—the Lord Jesus as the Head provides for each member, guides it, nourisheth and cherisheth it, defends it, and gave Himself for it. Christ and His members are one.

"**THE CHILD OF GOD.**"—By adoption; taken out of the number of Adam's lost children, and taken into the number of God's children. This adoption is obtained by faith in Christ Jesus. For as many as have been baptized into Christ have put on Christ. The children of God must render to their Father honour, love, gratitude, and obedience. **A son honoureth his father.**

"**AN INHERITOR OF THE KINGDOM OF HEAVEN.**"—And if children, then heirs, heirs of God, and joint heirs with Christ. Jesus Christ the Son of God is the **Heir of all things**; the children of God by adoption and grace are heirs of God, and joint heirs with Christ. They are entitled to a share of

Christ's eternal inheritance, they have **the blessed hope of everlasting life.**

"**THE KINGDOM OF HEAVEN.**"—The Church of God in its present, and in its glorified condition. The **Church Militant**, and the **Church Triumphant**. The heir of that kingdom is lawfully entitled to enjoy all its happiness and blessings, all Church privileges here on earth, and the right to that future inheritance incorruptible, and undefiled, and that fadeth not away.

THE CHRISTIAN VOW.

"WHAT DID YOUR GODFATHERS AND GODMOTHERS THEN FOR YOU?"

"THEY DID PROMISE AND VOW THREE THINGS IN MY NAME. FIRST, THAT I SHOULD RENOUNCE THE DEVIL AND ALL HIS WORKS, THE POMPS AND VANITY OF THIS WICKED WORLD, AND ALL THE SINFUL LUSTS OF THE FLESH. SECONDLY, THAT I SHOULD BELIEVE ALL THE ARTICLES OF THE CHRISTIAN FAITH. AND, THIRDLY, THAT I SHOULD KEEP GOD'S HOLY WILL AND COMMANDMENTS, AND WALK IN THE SAME ALL THE DAYS OF MY LIFE."

THE CHRISTIAN VOW includes three things: I. **Renunciation**; II. **Faith**; III. **Obedience**. The **Duties of the Covenant**.

I. "**THAT I SHOULD RENOUNCE.**"—The Latin word from which **renounce** is derived, means to enlist one's self against, to give up. Those received by Baptism into the congregation of Christ's Church become soldiers of Jesus Christ, pledged to war a good warfare against His adversaries. There are three of these enemies—the **Devil**, the **World**, and the **Flesh**.

"**THE DEVIL AND ALL HIS WORKS.**"—The

Slanderer. Satan means literally the **Adversary**; he is also called the **Tempter**, the **Evil One**, the **Prince of this world**, the **Prince of the power of the air**, the **old Serpent**, a **roaring lion**. He is a spirit, and we cannot see him; he comes to men with great subtlety, and tempts them to sin. He is our greatest enemy, for he tempted man, and brought sin and death into the world.

"ALL HIS WORKS."—Pride, anger, wrath, blasphemy, evil-speaking, envy, hatred, lying, and tempting others to sin.

"POMPS AND VANITY OF THIS WICKED WORLD." Outward glory, the fashion of this world which passeth away; all things connected with the world which dishonour God.

"THIS WICKED WORLD."—Not the lawful pleasures and occupations of the world, but the world lying in wickedness. Love not the world, neither the things that are in the world.

"THE FLESH."—Natural appetites and pleasures implanted in the soul of every human being, which unrestrained become sinful lusts, or desires. These are opposed to the spiritual part of the Christian nature; they that are Christ's have crucified the flesh, with the affections and lusts.

II. "ALL THE ARTICLES OF THE CHRISTIAN FAITH."—The principles or doctrines of the Christian Religion contained in Holy Scripture. In the early Church all who sought to be baptized were required to make an open confession of their faith. St. Augustine tells us that when people were baptized they used to enter the church and go up to a raised platform, and read out loud a **Creed**, thus declaring their belief in all the Articles of the Christian Faith. The word **Creed** comes from the Latin

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Credo, I believe. There are **three Creeds** that have been used from very early times in the Christian Church—the **Apostles' Creed**, the **Nicene Creed**, the **Creed of St. Athanasius**. The **Articles** contained in the Creeds are **foundation truths**. The **Faith** once delivered to the saints.

III. "THAT I SHOULD KEEP GOD'S HOLY WILL AND COMMANDMENTS."—**Obedience** is enforced among the chosen people of God by the severest judgments from one end of their history to the other. God's service is a service of obedience; we must **obey His will and commandments**. They are to be found in the written Word of His revelation in Holy Scripture—they are set forth in a summary form by the Decalogue. These commandments are **holy, just, and good**.

"ALL THE DAYS OF MY LIFE."—The Christian is bound to render this obedience as long as he lives, walking in **holiness and righteousness**; living according to the direction of God's holy will and commandments.

"DOST THOU NOT THINK THAT THOU ART BOUND TO BELIEVE AND TO DO AS THEY HAVE PROMISED FOR THEE?"

"YES, VERILY, AND BY GOD'S HELP SO I WILL. AND I HEARTILY THANK OUR HEAVENLY FATHER THAT HE HATH CALLED ME TO THIS STATE OF SALVATION, THROUGH JESUS CHRIST OUR SAVIOUR, AND I PRAY UNTO GOD TO GIVE ME HIS GRACE, THAT I MAY CONTINUE IN THE SAME UNTO MY LIFE'S END."

"VERILY."—**Truly or certainly**. You are bound to do and believe what your Sponsors promised in your name, and resolve by God's help to do so; without His aid you can do nothing, **for it is God**

which worketh in you to will and to do of His good pleasure.

"A STATE OF SALVATION."—A condition in which I have all the means of grace necessary for obtaining salvation. The word **salvation** signifies deliverance from sin, death, and hell; restoration to the favour of God; the enjoyment of everlasting life.

"HE HATH CALLED ME."—Our heavenly Father hath called us—not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour. For this we must show forth our thankfulness, by presenting our bodies a living sacrifice to God.

"I PRAY UNTO GOD TO GIVE ME HIS GRACE."—His help, favour, and assistance, which God gives in answer to prayer. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

"THAT I MAY CONTINUE IN THE SAME UNTO MY LIFE'S END."—Then shall we know, if we follow on to know the Lord. Continue in the things thou hast learned. It is God who will enable us to continue in this state of salvation leading on to eternal life.

QUESTIONS.

1. Explain the meaning of the word **catechism**.
2. Give a short history of the Church Catechism.
3. How many parts has the Catechism?
4. What is a covenant?
5. Explain the meaning of the answer **N.** or **M.**
6. What name is asked for in the Catechism?

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7. Is not great significance attached to names given to men and women we read of in Holy Scripture ?

8. Why is the name given in Baptism called the Christian name ?

9. What other names are given to Godfathers and Godmothers ? Define the signification of those names.

10. From what is the word **baptism** derived ?

11. How are the privileges of the Baptismal Covenant set forth ?

12. What do you mean by a **member of Christ** ?

13. Prove from Scripture that all Christians are members of Christ.

14. How are you said to become a **child of God** ? Give your answer from the Baptismal Service with Scripture proofs.

15. What is the third blessing of the Baptismal Covenant ?

16. What is the nature of the inheritance to which you are called ?

17. Who is called the "**Heir of all things**" ?

18. What do you understand by the **kingdom of heaven** ?

19. What three things does the Baptismal Vow include ?

20. What is the meaning of the word **renounce** ?

21. What are the three great enemies you are to fight against ?

22. How may you overcome these enemies ?

23. Whom does St. Paul exhort to be a "**good soldier of Jesus Christ**" ?

24. What do you understand by the **works of the devil** ?

25. Explain the meaning of the **pomps and vanity of this wicked world** ?

26. What does St. Paul say with regard to the renunciation of the world ?

27. What does St. John say ?

28. What do you mean by **lusts of the flesh** ?

29. What are **Articles of the Christian Faith** ?

30. Where are the **Articles of the Christian Faith** summed up, and what may those Articles be considered ?

31. Find an instance in New Testament history of a promise to "**believe that Jesus Christ is the Son of God**" made by a convert before being baptised.

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32. Where does St. Paul remind Timothy of the Christian Faith? In what words are his exhortation?

33. What do you mean by keeping God's holy will and commandments?

34. In what summary form are these commandments set forth in Holy Scripture?

35. What did our Lord say about God's law?

36. What new commandment did He give?

37. How long must we keep these commandments?

38. Find Scripture instances of a holy life compared to a walking with God.

39. What is meant by a state of salvation?

40. Through whom were you called to this state of salvation?

41. How may you obtain God's grace to continue in the same?

42. Explain the meaning of the word **grace**.

43. Prove from Scripture that if you earnestly seek God's grace, you will continue in the same unto your life's end.

SCRIPTURE PROOFS.

"Member of Christ."	John xv. 5; Rom. xii. 4, 5; 1 Cor. xii. 27; Eph. v. 29, 30.
"Child of God."	John i. 11, 12, 13; Gal. iii. 26; iv. 5, 6; Eph. i. 5.
"Inheritor of the kingdom of heaven."	Rom. viii. 17; Gal. iii. 26; iv. 7; Eph. iii. 6; Titus iii. 7; 1 Peter i. 3, 4.
"The devil and all his works."	Matt. xii. 24; John viii. 44; 1 Pet. v. 8; 1 Tim. iii. 6; 1 John iii. 8; Rev. xii. 11.
"The pomps and vanity of this wicked world."	Rom. xii. 2; 2 Cor. vi. 17; Eph. v. 11; Titus ii. 12; James iv. 4; 1 John ii. 15.
"The sinful lusts of the flesh."	Matt. xv. 19; Rom. vii. 18; Gal. v. 17, 24; 1 Pet. ii. 11.
"That I should believe all the Articles of the Chris- tian Faith."	Acts viii. 37; Rom. i. 16; 2 Tim. i. 13; Jude, 3 verse.
"God's holy will and com- mandments."	Matt. vii. 21; Luke i. 6; Ps. xix. 8; John xiii. 17.

- "This state of salvation." Mark xvi. 16; Gal. i. 4;
2 Tim. ii. 10; Heb. ii. 3.
- "Through Jesus Christ our Lord." Titus iii. 5, 6; Heb. v. 9;
ix. 28.
- "That I may continue in the same unto my life's end." John x. 27, 28; Heb. iii. 6, 14; Jude, 24 verse.

PART II.

CHRISTIAN FAITH.

THE APOSTLES' CREED.

THIS summary of the fundamental articles of our faith is called the **Apostles' Creed**, from the Latin word **Credo**, I believe; it is also called **Synobolum**, from a Greek word which signifies to **throw or cast together**, being a collection of divine truths necessary to salvation, cast together to be of universal use for the whole Church. Another signification of the word is derived from military affairs, where it was used to denote the watch-word, whereby the soldiers of an army distinguished and knew each other. By this Creed the true soldiers of Jesus Christ knew and distinguished each other from the world around. There is an ancient tradition that the twelve articles in the Creed were composed by the twelve Apostles, who, when met together, each put in his article to compose this symbol. But there is no evidence that it was drawn up by the Apostles; there are two or three articles in the Creed which are not known to have been contained in it for several centuries. The silence of the Book of the Acts of the Apostles is an evidence against such a form having been in existence at that early period; the silence of the early Fathers for above

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." By reason of indwelling sin man is unable to render the obedience required by God's law, "For all have sinned and come short of the glory of God." The sentence pronounced by the law upon the transgressor is **death**; but Christ by His obedience to the law has wrought out a deliverance from the curse of the law: "Christ hath redeemed us from the curse of the law, being made a curse for us." But we are still under the law as a **rule of life**; it teaches us to live soberly, righteously, and godly in this present world, and we would continually pray, "Lord have mercy upon us, and incline our hearts to keep this law."

FIRST COMMANDMENT.

"THOU SHALT HAVE NONE OTHER GODS BUT **ME**."

This commandment forbids the worship of **false gods**, the sin of **idolatry**. It enjoins the worship of the "one living and true God," the **Lord Jehovah**. We are to make Him the supreme object of our affections, believe in Him, love Him, fear Him, and obey Him with all our heart, mind, and soul. We break this command whenever we love anything more than God; we make it our god and idol. St. Paul calls a **covetous man an idolater**.

SECOND COMMANDMENT.

"THOU SHALT NOT MAKE TO THYSELF ANY GRAVEN IMAGE, NOR THE LIKENESS OF ANYTHING THAT IS IN HEAVEN ABOVE, OR IN THE EARTH BENEATH, OR IN THE WATER UNDER THE EARTH. THOU SHALT NOT BOW DOWN TO THEM, NOR WORSHIP THEM; FOR I THE LORD THY GOD AM A JEALOUS GOD, AND VISIT THE SINS OF THE FATHERS UPON THE CHILDREN

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UNTO THE THIRD AND FOURTH GENERATIONS OF THEM THAT HATE ME, AND SHOW MERCY UNTO THOUSANDS IN THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS."

THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE.—The first commandment forbids the worship of any false gods; but in this every form of idolatry is expressly forbidden, such as the worship of pictures or images. This form of idolatry crept into the Christian Church in the middle ages. The primitive Church abhorred the use of images, but they are still retained in the Church of Rome as objects of worship. At the Reformation (1548), a proclamation was issued commanding the removal of images from our churches, as they had become objects of worship; pictures also, when used for idolatrous purposes, are forbidden and condemned by the Homilies.

"THOU SHALT NOT BOW DOWN TO THEM."—God will not have His glory given to another; He has said, "To Me every knee shall bow."

"A JEALOUS GOD."—This injunction was enforced upon the Israelites after they had entered the Promised Land. "He is a jealous God; He will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then He will turn and do you hurt, and consume you." Yet they despised the command and sank into idolatry many times, until for this sin they were carried away into captivity.

VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN.—The word visiting implies signal punishment. God will punish them to the third and fourth generation, but will show mercy to thousands of generations.

THIRD COMMANDMENT.

"THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN : FOR THE LORD WILL NOT HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN."

This commandment forbids **false oaths**, also **needless and common ones**. An oath is lawful if required in a court of justice: "Thou shalt swear by **His name**." The injunction of our Lord is, that our ordinary language should be **yes or no**, without oaths, to confirm the truth of what we say.

"WILL NOT HOLD HIM GUILTLESS."—He will consider and punish him as a **sinner**, as one of the wicked who **forget God**.

FOURTH COMMANDMENT.

"REMEMBER THAT THOU KEEP HOLY THE SABBATH DAY. SIX DAYS SHALT THOU LABOUR, AND DO ALL THAT THOU HAST TO DO ; BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD. IN IT THOU SHALT DO NO MANNER OF WORK ; THOU, AND THY SON, AND THY DAUGHTER ; THY MAN-SERVANT, AND THY MAIDSERVANT ; THY CATTLE, AND THE STRANGER THAT IS WITHIN THY GATES. FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA AND ALL THAT IN THEM IS, AND RESTED THE SEVENTH DAY ; WHEREFORE THE LORD BLESSED THE SEVENTH DAY AND HALLOWED IT."

"REMEMBER."—The use of this word is a proof that the Sabbath, which was instituted after the Creation, had been observed by the patriarchs.

"THE SABBATH DAY."—The word **Sabbath** signifies **rest**. The Sabbath was appointed at the Creation as a **day of rest**, the **Sabbath was made for man**. The Sabbath was also intended as a **memorial of**

the Israelites' deliverance from Egyptian bondage. The Jews keep holy the seventh day of the week, because on the seventh day the Lord rested from all His works. The Christian Church observes the first day of the week, because on that day our Saviour rose from the dead. It was the custom in Apostolic times to assemble to worship God on the first day of the week, and the custom has been followed in all succeeding ages.

"IN IT THOU SHALT DO NO MANNER OF WORK."—The Jewish laws with regard to the observance of the Sabbath were very strict. Those who disregarded the command were put to death by stoning. Special blessings are promised to those who keep this day holy; God says, "Blessed is the man that keepeth the Sabbath from polluting it." St. Paul, who was accustomed to reason from the Scriptures on the Sabbath day, gives the exhortation, "not forsaking the assembling of ourselves together." The Sabbath rest is a type of the eternal rest that remains in heaven for the people of God.

FIFTH COMMANDMENT.

"HONOUR THY FATHER AND THY MOTHER, THAT THY DAYS MAY BE LONG IN THE LAND WHICH THE LORD THY GOD GIVETH THEE."

This is called the commandment with promise. The blessings promised to those who observe it are, long life, God's favour, temporal mercies.

"HONOUR THY FATHER AND THY MOTHER."—Our Lord has left us an example that we should follow His steps. He was obedient or subject to his parents; when on the cross He remembered His mother, and commended her to the care of the

beloved disciple. The apostolic injunction is, "**Children, obey your parents.**"

This commandment also enjoins obedience to kings, magistrates, governors, **spiritual pastors and masters**. These duties are also enforced by our Lord and His apostles: "Render therefore unto Cæsar the things which are Cæsar's." "Submit yourselves to every ordinance of man." "Obey them that have the rule over you." "Servants, obey in all things your masters."

SIXTH COMMANDMENT.

"**THOU SHALT DO NO MURDER.**"—This command forbids the taking away another's life wilfully. The Mosaic law punished the murderer with death; but the manslayer, he who by accident caused the death of another, was permitted to flee to one of the cities of refuge. This command also forbids anger, "hatred, and malice, and all uncharitableness." St. John says: "Whosoever hateth his brother is a murderer." The portion of the murderer is in "the lake which burneth with fire and brimstone."

SEVENTH COMMANDMENT.

"**THOU SHALT NOT COMMIT ADULTERY.**"—This command forbids all unholy thoughts, looks and words, as well as all unchaste actions. St. Paul says these things may not "be once named among you," for no "unclean person hath any inheritance in the kingdom of Christ and of God." There are many instances in Old Testament history of God's wrath coming on man in this life for such sins. The words of the psalmist are a sure guide: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word."

EIGHTH COMMANDMENT.

"THOU SHALT NOT STEAL."—The sins forbidden in this commandment are robbery, secret theft, extortion, cheating, gambling, unfair dealing in trade, withholding tribute, wasting the time or property of others, giving less than the value for what is purchased. The duties suggested are: "That ye study to be quiet, and to do your own business, and to work with your own hands;" "to provide things honest in the sight of all men."

NINTH COMMANDMENT.

"THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR."—This commandment forbids all perjury, lying, speaking unjustly of others; it enjoins the government of the tongue: "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." The psalmist's injunction is: "Keep thy tongue from evil, and thy lips from speaking guile." In this, also, Christ has left us an example: "Neither was guile found in His mouth." Satan is called "a liar, and the father of lies;" "all liars shall have their part in the lake which burneth with fire and brimstone."

TENTH COMMANDMENT.

"THOU SHALT NOT COVET THY NEIGHBOUR'S HOUSE, THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE, NOR HIS SERVANT, NOR HIS MAID, NOR HIS OX, NOR HIS ASS, NOR ANYTHING THAT IS HIS."—This commandment teaches that the law is spiritual, that its commands extend to the desires of the soul and spirit, as well as to the actions of

the body. To covet is to desire what is another's. The covetous man is called by St. Paul an idolater, because he trusts in uncertain riches, "which some coveting after, they have erred from the faith, and pierced themselves through with many sorrows." The Christian duty which this command enjoins is **contentment**: "But godliness with contentment is great gain." "Having food and raiment, let us be therewith content." "Let your conversation be without covetousness, and be content with such things as ye have."

SUMMARY OF THE COMMANDMENTS.

"WHAT DOST THOU CHIEFLY LEARN BY THESE COMMANDMENTS?"

"I LEARN TWO THINGS: MY DUTY TOWARDS GOD, AND MY DUTY TOWARDS MY NEIGHBOUR."

"MY DUTY TOWARDS GOD."—This summary exposition of the first four commandments sets forth the Christian's duty, or his obligations towards God—**Faith, fear, love, service**. God requires a **living faith**, a **filial fear**, a **devoted love**, a **whole-hearted service**.

"MY DUTY TOWARDS MY NEIGHBOUR."—The word **neighbour**, as here used, means **all mankind**. This answer may be considered as an exposition of the practical duties arising from our Lord's command as given in His Sermon on the Mount. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Some portions of this answer appear to be taken from the writings of St. Augustine.

QUESTIONS.

90. By what other name are the Ten Commandments called, and what is the signification of that name?

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91. Where, and by whom, were the commandments first spoken ?

92. What is our authority for the division of the commandments upon the Two Tables !

93. Is the translation of the commandments in the Church Catechism the same as our authorised version of the Bible ?

94. Why did the bishops at the Savoy Conference refuse to make the change required by the Puritans ?

95. Are the commandments binding upon all Christians ?

96. Prove from Scripture that no man ever kept the whole law.

97. Prove from Scripture that we cannot be saved by keeping the commandments.

98. In what prayer do we ask God "to write these laws in our hearts" ?

99. How has Christ "redeemed us from the curse of the law" ?

100. What does the First Commandment enjoin, and what does it forbid ?

101. Prove from Scripture that the Lord Jehovah is the only true God.

102. How does the Second Commandment differ from the first ?

103. Did not this form of idolatry appear in the Church at an early period ?

104. At what period was a proclamation issued against the use of pictures and images in our churches as objects of idolatrous worship ?

105. "The Lord thy God is a jealous God." Explain this.

106. Find warnings against idolatry in the New Testament.

107. What is forbidden in the Third Commandment ?

108. What is meant by "He will not hold him guiltless" ?

109. Are all oaths contrary to this command ?

110. What is the teaching of our Lord concerning this sin ?

111. Explain the meaning of the word Sabbath.

112. When was the Sabbath instituted ?

113. Enumerate the Mosaic laws respecting the Sabbath.

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114. Why do Christians keep the **first** day of the week as the Sabbath?

115. What special blessings are promised to those who keep holy the Sabbath?

116. Of what is the Sabbath a type?

117. Prove that the Sabbath was observed in apostolic days.

118. What does St. Paul call the Fifth Commandment?

119. What blessings are promised to those who keep this command?

120. Who has left us an example of obedience to parents?

121. Are any other duties enjoined besides obedience to parents in this command?

122. What is forbidden in the Sixth Commandment?

123. Who is called a **murderer** by St. John?

124. What must be the portion of the murderer if he dies unpardoned?

125. In what words is this commandment summed up in "our duty towards our neighbour"?

126. What duty is enjoined in the Seventh Commandment?

127. What is forbidden in the Eighth Commandment?

128. What law was laid down under the Mosaic dispensation respecting the restoration of stolen property?

129. What sins are forbidden in the Ninth Commandment?

130. Who was the first liar?

131. What heathen nation was rebuked for this sin?

132. What is meant by coveting?

133. What does St. Paul call the covetous man?

134. Where has God promised to write these laws?

135. Give the summary of the first four commandments, called "our duty towards God," and compare it with Holy Scripture.

136. What may the summary of the last six commandments, called "our duty towards our neighbour," be considered?

137. From whose writings were portions of that answer probably extracted?

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SCRIPTURE PROOFS.

"God spake these words."	Exod. xx. 1, 2; Acts vii. 38.
"Thou shalt have none other gods but Me."	Deut. iv. 4; Isa. xlv. 21.
"Thou shalt not make to thyself any graven image."	Deut. vi. 12, 14, 20; Isa. xl. 18; Acts xvii. 29.
"Thou shalt not bow down to them."	Psalm cxv. 4-7; Hos. xiii. 2; Rev. xxii. 9.
"A jealous God."	Isa. xlii. 8; xlviii. 8.
"Visit the sins."	Numb. xiv. 18; 1 Kings xxi. 29.
"Show mercy unto thousands"	Deut. v. 10; Jer. xxxii. 18.
"Thou shalt not take the name of the Lord thy God in vain."	Lev. xix. 12; Jer. xxxii. 10; Matt. v. 37; James v. 12;
"Keep holy the Sabbath day."	Gen. ii. 2; Exod. xvi. 25-30; John xx. 19, 26; Acts xx. 7.
"Honour thy father and thy mother."	Lev. xix. 3; Luke ii. 51; John xix. 26, 27; Eph. vi. 1; Col. iii. 20.
"Thou shalt do no murder."	Deut. v. 17; Matt. v. 21; 1 John iii. 15.
"Thou shalt not commit adultery."	Rom. xiii. 13, 14; 2 Cor. vii. 1; Titus ii. 12; 1 Pet. ii. 11, 12.
"Thou shalt not steal."	Deut. xxv. 13; Jer. xxii. 13; 1 Thess. iv. 6, 12; Eph. iv. 28.
"Thou shalt not bear false witness."	Psalm xxxiv. 13; James iii. 5-8; Titus iii. 2.
"Thou shalt not covet."	Luke xii. 15; Rom. vii. 7; Eph. v. 5; 1 Tim. vi. 10.
"To believe in Him."	Heb. xi. 1.
"To fear Him."	Luke xii. 5; 1 Pet. ii. 17.
"To love Him."	Rom. xiii. 10; 1 John iv. 19.
"To worship Him."	Matt. iv. 10; Rev. xix. 10;
"To give Him thanks."	Eph. v. 20; 1 Thess. v. 18.
"To put my whole trust in Him."	Psalm cxviii. 8; Isa. xxvi. 3, 4; 1 Tim. iv. 10.

"To call upon Him."	1 Chron. xvi. 8; Acts ii. 21.
"To honour His holy name and His word."	Psaln cxxxviii. 2; Phil. ii. 9, 10.
"To serve Him truly."	John xiv. 15; 1 John v. 3.
"To love my neighbour as myself."	Luke x. 29-37; James ii. 8.
"To do to all men as I would they should do to me."	Matt. vii. 12; 1 Thess. v. 15.
"To honour and obey the queen," etc.	1 Pet. ii. 13, 14.
"To order myself lowly and reverently," etc.	1 Pet. v. 5.
"To do my duty in that state of life," etc.	1 Cor. vii. 17.

PART IV.

CHRISTIAN PRAYER.

"MY GOOD CHILD, KNOW THIS, THAT THOU ART NOT ABLE TO DO THESE THINGS OF THYSELF, NOR TO WALK IN THE COMMANDMENTS OF GOD, AND TO SERVE HIM, WITHOUT HIS SPECIAL GRACE, WHICH THOU MUST LEARN AT ALL TIMES TO CALL FOR BY DILIGENT PRAYER. LET ME HEAR, THEREFORE, IF THOU CANST SAY THE LORD'S PRAYER."

It is the duty of all Christians to make their wants and requests known unto God; but by nature all are weak and sinful, and unable to approach God without the special grace of the Holy Spirit. "We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." The disciples of our blessed Lord, knowing their weakness, said to their Master, "**Lord, teach us to pray,**" and He gave them a

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pattern or model of prayer which we call the "**Lord's prayer.**" This prayer is recorded by the evangelists St. Matthew and St. Luke.

THE LORD'S PRAYER.

In the primitive Church this prayer was used only in the Communion Service, and was called "**the prayer of the faithful.**"

The LORD'S PRAYER may be divided into three parts. First, **Introduction** or **address**; Secondly, **seven Petitions**; Thirdly, the **Doxology**. The first three petitions relate to the **glory of God**: the last four to our **common wants**.

INTRODUCTION.

"**OUR FATHER, WHICH ART IN HEAVEN.**"

"**OUR FATHER.**"—I. By **right of creation**: "**Hath not one God created us?**" II. By **bountiful provision**: "**Your heavenly Father knoweth that ye have need of these things.**" III. By **adoption through Christ**: "**As many as received Him, to them gave He the right to become the sons of God.**"

"**IN HEAVEN.**"—The throne of His glory; the inheritance of His children; the holy temple where the angels worship.

FIRST PETITION.

"**HALLOWED BE THY NAME.**"—**Sanctified**, treated as being holy and sacred. That the **name** of the one true God may be universally adored, and held sacred. That His holy name may be revered by the **thoughts of our heart**; by the **words of our lips**; by the **work of our hands**.

"**THY NAME.**"—That glorious name which the

Lord proclaimed to His servant Moses, which sets forth His attributes : "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression, and that will by no means clear the guilty." "O Lord our Lord, how excellent is Thy name in all the earth !"

SECOND PETITION.

"**THY KINGDOM COME.**"—The kingdom which Christ came to establish upon earth is called the **kingdom of God**, and the **kingdom of heaven**. Christ's kingdom of glory does not yet extend through all the earth; His "kingdom is not of this world." We here pray for the establishment of His kingdom, when "all people, nations, and languages shall serve Him." We also pray for the establishment of Christ's kingdom in our hearts, which consists of "righteousness, peace, and joy in the Holy Ghost." Our Lord says, "The kingdom of God is within you."

THIRD PETITION.

"**THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.**"

"**THY WILL.**"—God's laws or commandments, His mind and purpose towards us. While on earth we can never perfectly fulfil God's holy will, but it is the Christian's constant endeavour, by God's help, to submit patiently and cheerfully to His providence, and to obey His precepts. In **heaven** God's will is done **perfectly, joyfully, constantly**. The promise is, "If any man will do His will, he shall know of the doctrine, whether it be of God." Obedience and submission to God's will

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must be followed with increase of knowledge in spiritual things.

FOURTH PETITION.

"GIVE US THIS DAY OUR DAILY BREAD."

The word **bread** includes all needful things for this life. This petition teaches us to trust God's providence day by day, He has promised to supply all our need; **His mercies are new every morning; He knoweth that we have need of these things; He has promised, Every day will I bless thee.**

"GIVE US."—This teaches that we should pray for others as well as ourselves, for God's providential care is extended to all mankind. **"Who giveth food to all flesh."** This petition also teaches us to pray for food for the soul which will preserve us from spiritual death. **"If any man eat of this bread he shall live for ever."**

FIFTH PETITION.

"FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US."

Trespases are **sins** or **offences**. **"Sin is the transgression of the law;"** all have transgressed that law and need the **forgiveness** of God. The **forgiveness** of God is a full and free forgiveness; He has promised to **forgive all our trespases**. **"God was in Christ reconciling the world unto Himself, not imputing their trespases unto them."** God thus treats us as if we had never sinned; but He has said, **"If ye forgive not men their trespases, neither will your Father forgive your trespases."** Our Lord sets forth this lesson in the parable of the servant who was pardoned by the

king, and yet showed no mercy to his fellow-servant.

SIXTH PETITION.

"LEAD US NOT INTO TEMPTATION."—By **temptation** we understand **trial** sent to prove our faith, as **God did tempt Abraham** when He sent him a severe trial of his faith. **Temptation** also is something that entices or allures us to sin. There are three kinds of these temptations: from **Satan**, the great adversary who tempted our first parents to sin; from our own lusts, "every man is tempted when he is drawn away of his own lust, and enticed;" from wicked men, who entice others to sin. We here pray that when our faith is tried God will give grace to uphold, and that He will not suffer us to be led into sin. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

SEVENTH PETITION.

"BUT DELIVER US FROM EVIL."—From the **evil** one; from **sin, suffering, death**; from **wrath, and everlasting punishment**; from **hardness of heart, and contempt of God's word and commandment**. "The Lord is faithful, who shall stablish you, and keep you from evil." He will keep us by the power of His Holy Spirit, and by the intercession of Christ. "That thou shouldest keep them from evil." It is the prayer of one of the Old Testament saints, "that thou wouldest keep me from evil."

THE DOXOLOGY.

“FOR THINE IS THE KINGDOM, THE POWER AND THE GLORY, FOR EVER AND EVER. AMEN.”

The DOXOLOGY is a formal ascription of praise and glory to God. It is added to the Lord's Prayer in the Gospel of St. Matthew, but is omitted from that of St. Luke, also from some of the ancient manuscripts.

“THINE IS THE KINGDOM.”—Thy kingdom governs all: “Thine is the kingdom, O Lord, and Thou art exalted as head above all.”

“THINE IS THE POWER.”—Thy power subdues all: “in Thine hand is power and might.”

“THINE IS THE GLORY.”—Thy glory is above all: “His glory is above the earth and heaven.”

“FOR EVER AND EVER.”—“To the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever.”

“AMEN.”—A Hebrew word mostly left untranslated in the Greek of the New Testament. In old English books of devotion it was always translated **So be it**, the original word coming gradually into use in the tenth century. In St. John's Gospel it is always repeated, and translated **Verily, verily**. The earliest mention of the use of it by the ancient fathers is by **Justin Martyr**, A.D. 140. Jerome compares the fervency with which the **Amen** was uttered to a peal of thunder. Ignatius sometimes concludes his epistles with the word.

SUMMARY OF THE LORD'S PRAYER.

“WHAT DESIREST THOU OF GOD IN THIS PRAYER?”

“I DESIRE MY LORD GOD, OUR HEAVENLY

three whole centuries is a further confirmation. "The Church of England does not regard this form as an Apostolic composition, for she refers to it in the 8th Article as the Creed '**commonly called the Apostles**,' and derives its authority from Scripture, stating that they (the Creeds) 'ought thoroughly to be received and believed, for they may be **proved** by most certain warrants of **Holy Scripture**.' "

Although there is undoubted evidence that this Creed was not drawn up by the Apostles, still the greatest part of it may be traced to the days of the Apostles, as may be proved from the most ancient writers. In the epistles of Ignatius (A.D. 107) most of its articles are to be found, though some few of them were not added till some time after the **Descent into Hell**, the **Communion of Saints**, and the **Life Everlasting** were added, to correct errors and heresies that had gradually sprung up in the early Church. The whole form, as it now stands in our Catechism, is to be found in the works of St. Ambrose (A.D. 374), and Ruffinus A.D. 390); some learned men conjecture that it was complete about the beginning of the seventh century.

THE APOSTLES' CREED contains **Twelve Articles**; these Articles may all be collected from the teaching of St. Peter, as contained in the first four chapters of the Acts of the Apostles.

Of the **Twelve Articles** of the Creed, one relates to the first person of the Trinity, **God the Father**; six to the second person of the Trinity, **God the Son**; one to the third person of the Trinity, **God the Holy Ghost**; four to the **Holy Catholic Church**, and the privileges of her members.

FIRST ARTICLE.

"I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH."

"I BELIEVE."—Although this only occurs twice in the Creed, it really belongs to each of the articles, and to every truth contained in them. The pronoun **I** bears much significance; it brings the profession of faith home to each one who pronounces it. This open profession proves **personal responsibility**. The word **believe**, as here used, does not merely mean that we believe that God exists, but it is an assertion that we put our whole trust and confidence in Him.

"I BELIEVE IN GOD."—This is the first principle of religion; not to **understand** all about God, but to **believe** in Him. The English name **God** is a shortened form of the word **good**: it sets forth the highest idea of the unalterable goodness and holiness of God. God is a spirit; He is "merciful and gracious, long-suffering, and abundant in goodness and truth."

"THE FATHER."—First, by **creation**, one **God** created us; secondly, as the **Father** of our Lord **Jesus Christ**—our blessed Lord Himself speaks of Him as **My Father and your Father**; thirdly, by **regeneration**—whereby we cry, **Abba, Father!**

"ALMIGHTY."—The Latinised form of the word **Almighty** is **Omnipotent**. **Almighty** is the name by which God declares Himself to have been known to the patriarchs. God is the source of all power; He ruleth and directeth all things, both in heaven and earth. His other attributes are **eternity, omniscience, omnipresence**; "the blessed and only Potentate, the **King of kings, and Lord of lords.**"

"MAKER OF HEAVEN AND EARTH."—This is the first evidence of His almighty power; He formed "all things visible and invisible;" "He commanded, and it was done."

"OF HEAVEN."—This comprehends all that has originally occupied space beyond this world.

"AND EARTH."—All things within the compass of this world, animate and inanimate.

SECOND ARTICLE.

"AND IN JESUS CHRIST, HIS ONLY SON OUR LORD."

"I BELIEVE IN JESUS CHRIST."—The second part of the Creed relates to **Jesus Christ** our Lord, the six articles set forth, **His nature, His office, and His work.**

"JESUS."—**Jehovah the Saviour.**—It is a Hebrew name, the same as **Joshua**, the Saviour or Deliverer, who, by the power of **Jehovah**, brought the Israelites into the Promised Land.

"CHRIST."—This is a Greek word, which signifies anointed, and is the same as the Hebrew **Messiah**. Our Lord **Jesus Christ** is the **Anointed One**, as our **Prophet, Priest and King**; our **Prophet** to teach us, our **Priest** as our Sacrifice and Intercessor, our **King** who reigns over us and protects us.

"OUR LORD."—The word **Lord** is that name of God which is expressed in the Hebrew by **Jehovah**. The word **Lord** also means **Ruler or Master**; in that sense Christ is **our Lord**.

THIRD ARTICLE.

"WHO WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY."—This article refers to the incarnation and birth of Christ. He was born in a miraculous way, free from sin because He

was the Son of God. He was God manifest in the flesh; He took our human nature into union with His own divine nature; "He was made flesh, and dwelt among us;" He was "touched with the feeling of our infirmities," "yet without sin."

"BORN OF THE VIRGIN MARY."—That He should be born of a virgin was foretold by the Prophet Isaiah 700 years before. It was also predicted that He should be of the tribe of Judah, of the house of David; that He should be born at Bethlehem.

"CHRIST BECAME MAN" that He might die as a sacrifice for sin, that by His own precious blood He might atone for the sins of the whole world.

"CHRIST BECAME MAN" that He might leave us an example that we should follow in His steps; that all who profess to follow Him should walk in holiness, even as He walked.

"CHRIST BECAME MAN" that He might suffer all the weakness of our nature, so that He is able to succour us in all our temptations, and to sympathise with us in all our griefs and sorrows.

FOURTH ARTICLE.

"SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD, AND BURIED. HE DESCENDED INTO HELL."

"HE SUFFERED."—The sufferings of Christ were predicted: "He was wounded for our transgressions, bruised for our iniquities—with His stripes we are healed." He was buffeted, spit upon, mocked, scourged; His hands, His feet, and His side were pierced. He suffered all this "for our sins, the just for the unjust, that He might bring us to God."

"UNDER PONTIUS PILATE."—The Roman Governor of Judea ; his name is here mentioned to point out the time our Lord was crucified ; also to show the fulfilment of prophecy. The **kingly** power and office had now departed from the Jews, for they were under Roman government ; the **Shiloh** or Messiah had come.

"WAS CRUCIFIED."—Nailed alive to a wooden cross which was set upright in the ground, a Roman mode of punishment for criminals convicted of the greatest crimes. The bodily sufferings of our Lord were aggravated by the burden of sin, which, though innocent, He was bearing. Holy Scripture says : "He that is hanged is accursed of God." The Lord Jesus was made a curse, that He might "redeem us from the curse of the law."

"DEAD, AND BURIED."—Our Lord died during the Passover Feast, on Friday, at three o'clock in the afternoon. His body was honourably buried, in fulfilment of prophecy, by Nicodemus and Joseph of Arimathea, who embalmed it, and laid it in a new tomb in a garden. He was "with the rich in His death."

"HE DESCENDED INTO HELL."—The word **Hell** here used is derived from the Anglo-Saxon **Hælen**, to cover or conceal, and means the covered place, the invisible world. It is the translation of the Greek word **Hades**, which does not denote the place of torment, but the place of departed spirits. The use of the word **descended** also indicates the place meant. He entered **Paradise**, where He had promised the penitent thief that that day He should be with him.

FIFTH ARTICLE.

"THE THIRD DAY HE ROSE AGAIN FROM THE DEAD."—The body of our Lord remained in the grave from the Friday evening until very early the first day of the week. It had been predicted that His holy body "should not see corruption." He had Himself foretold, "Destroy this temple, and in three days I will raise it up." He was raised by His own mighty power. The resurrection of our Lord Jesus Christ is a proof that God is satisfied with the atonement made; He was raised again for our justification. The resurrection of Christ is a token and pledge of the resurrection of His people; He has "become the first-fruits of them that slept." *The risen Lord was seen by His Apostles, by holy women, and other disciples. He was seen in the garden, in the upper-room at Jerusalem, on the road to Emmaus, and also in Galilee. He remained on the earth forty days, "giving commandments" to His Apostles, and "speaking of the things pertaining to the kingdom of God."

SIXTH ARTICLE.

"HE ASCENDED INTO HEAVEN, AND SITTETH AT THE RIGHT HAND OF GOD THE FATHER ALMIGHTY."

"HE ASCENDED."—In the presence of the **Eleven Apostles** He ascended from Bethany, near Jerusalem, on the Mount of Olives. We may contemplate the ascension of our Lord as a reward of His humiliation—"wherefore God hath highly exalted Him;" and as a proof of the completeness of His sacrifice—"after He had offered one sacrifice for sins, for ever sat down on the right hand of God."

"SITTETH AT THE RIGHT HAND OF GOD."—He is exalted to the place of highest power and honour

in heaven. He sits at God's right hand as our **Priest**—"an high priest over the house of God;" as our **Advocate**—"we have an advocate with the Father, Jesus Christ the righteous;" as our **King**—"Him hath God exalted with His right hand to be a Prince and a Saviour." The ascension of our Lord is foretold in the Old Testament.

SEVENTH ARTICLE.

"FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD."

"FROM THENCE."—**From heaven.** The promise is, "This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven." He shall come "**with the clouds of heaven, with power and great glory.**"

"THE QUICK."—Those who shall be alive at our Lord's coming. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Those that "wait for their Lord."

"TO JUDGE THE QUICK AND THE DEAD."—The Lord Jesus Christ is the **Judge** of God's appointment, "because He is the Son of God." He shall judge the world in **righteousness.** **All nations** shall be gathered before the **judgment-seat of Christ**; they that have done evil "shall go away into everlasting punishment, but the righteous into life eternal."

EIGHTH ARTICLE.

"I BELIEVE IN THE HOLY GHOST."

"THE HOLY GHOST."—**The Third Person of the Trinity.** The word **ghost** means a **spirit.** He is here called **Holy** because He is holy in himself, and it is He only who can make us holy by His in-

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fluencing our hearts. He is the promised **Comforter**, "even the Spirit of truth which proceedeth from the Father." The Greek word **parakletos**, **Comforter**, is elsewhere rendered **Advocate**; the Holy Ghost is, like Christ, an **Advocate with the Father**. He also **convinces of sin**; He is a **teacher**, guiding into all truth, and leading in the way of holiness; He restrains from sin, by His indwelling. None can enter heaven without the grace of the Holy Spirit; "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

NINTH ARTICLE.

"THE HOLY CATHOLIC CHURCH; THE COMMUNION OF SAINTS."

"THE HOLY CATHOLIC CHURCH."—The Greek word **Ecclesia**, rendered **church**, first denoted an **assembly or congregation** of persons called out for any purpose. In this sense it is often applied in the Old Testament to the Israelites. It is the word used by our Lord when He said, "Upon this rock I will build My church;" and His last command to His Apostles was to go forth and invite members into that Church which He had Himself founded. Christ is the tried corner-stone and rock upon which that Church is founded. It is called in our Articles the **visible Church of Christ**, and is described as "a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same."

"CATHOLIC."—**Universal, extended to all mankind**. It is composed of persons of all nations, and kindreds, and tongues; it is God's will that it

shall be established throughout the world. Christ is the **Head of the Church**, therefore it must be a **holy Church**, even as He is holy.

"COMMUNION OF SAINTS."—The word **saint** signifies **holy person**; it is a name frequently applied to the members of the early Church. The Israelites were a **holy nation**, a people set apart for God's service. The **saints** are the members of the true Church of Christ. The term **saints** includes the members of the **Church Militant** and the **Church Triumphant**.

"COMMUNION."—**Fellowship**, united in one family, bound together by mutual affections, companionship, and sympathy. Our blessed Lord prays for this union "that they may be one;" this holy bond was strikingly manifested in Apostolic days: they "were of one heart and of one soul."

TENTH ARTICLE.

"THE FORGIVENESS OF SINS."—**Sin** is the transgression of the law. "All unrighteousness is sin." "All have sinned." "The wages of sin is death." "The soul that sinneth, it shall die." Therefore the need of forgiveness. God only can forgive sins, and He has promised full and free forgiveness through our Lord Jesus Christ. "The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world." By that offering He takes away all their guilt and punishment from us.

ELEVENTH ARTICLE.

"THE RESURRECTION OF THE BODY."

"RESURRECTION" means **rising again**, or **coming to life again**. The **bodies** of all that are in their graves shall rise again in the resurrection at the

last day. The Lord Jesus Christ will raise them by His own mighty power; "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

"THE PROOF AND PLEDGE OF OUR RESURRECTION."
—The resurrection of Christ from the dead is that pledge. "Because I live ye shall live also." "Now is Christ risen from the dead, and become the first-fruits of them that slept."

THE RESURRECTION BODY will be a **glorious body**; "we shall also bear the image of the Heavenly." "We shall be like Him." The resurrection of the righteous is called by our Lord "the resurrection of life;" the resurrection of the wicked is called "the resurrection of damnation."

TWELFTH ARTICLE.

"AND THE LIFE EVERLASTING."—This is one of the great privileges and blessings of the members of Christ's Church. **Everlasting life**, having no end, for ever in the presence of God, delivered from sin and sorrow, in the full enjoyment of the pleasures that are at God's right hand. A life of continual praise, singing glory to God. But the wicked will have no share in that portion: "The wicked shall be turned into hell, and all the nations that forget God."

"AMEN."—This is a Hebrew word, meaning **true, certain, faithful**. It is here used in token of undoubting assent. **So I believe** in these good things that pass man's understanding, which God has promised to them that love Him.

SUMMARY OF DOCTRINES CONTAINED IN THE
APOSTLES' CREED.

"WHAT DOST THOU CHIEFLY LEARN IN THESE ARTICLES OF THY BELIEF?"

"FIRST, I LEARN TO BELIEVE IN GOD THE FATHER, WHO HATH MADE ME, AND ALL THE WORLD.

"SECONDLY, IN GOD THE SON, WHO HATH REDEEMED ME, AND ALL MANKIND.

"THIRDLY, IN GOD THE HOLY GHOST, WHO SANCTIFIETH ME, AND ALL THE ELECT PEOPLE OF GOD."

The Creed may be divided into three parts: the first, concerning **God the Father**; the second, **God the Son**; the third, **God the Holy Ghost**. The mystery of the **Trinity**, a plurality of persons in the one divine nature, "the glory of the eternal Trinity." The word **Trinity** expresses the **three Persons in one God**. Our blessed Lord first used these three names of the Persons in the Blessed Trinity after His resurrection, in His last charge to His Apostles. St. Paul also mentions the three Persons in his salutation to the Corinthians. There is an allusion to the Triune God in Isaiah's vision of the glory of God, and the seraphin crying, "Holy, holy, holy!" There is also another allusion to the Trinity in the **Tersanctus** (**thrice holy**), sung by the four beasts seen by St. John in his vision in the Isle of Patmos. It is a doctrine beyond the grasp of our understanding, but we are bound to receive it as a Divine truth taught in Holy Scripture. It has been received in the Church in all ages.

"**GOD THE FATHER.**"—"It is He that hath made us."

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"**GOD THE SON.**"—He hath "redeemed us," bought us back from the bondage of sin, made us His freedmen. God the Son "gave Himself a ransom for all."

"**GOD THE HOLY GHOST.**"—**Sanctifieth, makes holy.** Sanctification is a progressive work, a "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Our Lord Himself prayed for the sanctification of His people: "Sanctify them through Thy truth."

"**THE ELECT PEOPLE OF GOD.**"—**A chosen people.** The people of Israel were a chosen people. All true believers are God's chosen people; chosen for special work for His own glory. "A chosen generation—an holy nation."

QUESTIONS.

44. Explain the meaning of the word **Creed**.
45. How many articles are contained in the Apostles' Creed?
46. Prove from Scripture, also from tradition, that this Creed could not have been composed by the Apostles.
47. What opinion is expressed in our Articles concerning this Creed?
48. Give the apparent date of its appearance in the form as it now stands in the Catechism.
49. In what part of the New Testament may we collect all the articles contained in the Creed?
50. Specify the subjects of these twelve articles.
51. How often does the declaration **I believe** occur, and how should we understand those words?
52. Prove from Holy Scripture that there is but one God.
53. In what sense may we regard God as the Father?
54. Explain the meaning of the word **Almighty**.
55. Name other attributes of God.
56. Find texts teaching that God is the **Maker of heaven and earth**.

57. Repeat the second article of the Creed.

58. What titles are here given to our blessed Lord ? explain the meaning of those titles.

59. Find the prophecies in the Old Testament that speak of the Incarnation of Jesus Christ.

60. Prove from the New Testament the union of the human nature with the Godhead of Christ.

61. Prove that Jesus Christ by His bodily sufferings, and also by the sufferings of His soul, wrought out our salvation.

62. Who was Pontius Pilate ?

63. "He descended into hell." Explain this.

64. Where, and by whom, was Christ buried ? How long did He remain in the grave ?

65. What prophecy was fulfilled by the mode of His burial ?

66. Is there any Old Testament prophecy concerning the resurrection of Christ ?

67. Prove that He rose again by His own mighty power.

68. In what words had Christ foretold His resurrection ?

69. How long did He remain on earth after His resurrection, and by whom was He seen ?

70. From whence did He ascend, and who were the witnesses of His ascension ?

71. What is our ascended Lord now doing in heaven for us ?

72. Repeat the seventh article of the Creed.

73. Prove that Jesus will be the Judge at the last day.

74. Who are meant by the quick ?

75. Prove that every one shall rise from the dead, and each individually give an account of his or her actions.

76. Find Scripture proofs of the Godhead of the Holy Ghost.

77. What does our Lord say respecting His agency ?

78. What is the office of the Holy Ghost said to be in the summary of the Creed ?

79. What is meant by the word Catholic ?

80. Prove that Christ is the foundation of the Holy Catholic Church.

81. Why is it called holy ?

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82. Explain the meaning of **Communion of saints**.
83. Where does Christ pray for this holy bond of union?
84. How may we obtain forgiveness of sins?
85. Find Old Testament texts teaching the resurrection of the body.
86. What is our sure and certain hope of participation in this blessed resurrection?
87. "The life everlasting." Of whom is this the portion?
88. Explain the meaning of the word **Amen**, as here used.
89. Give a brief summary of the doctrines contained in the Apostles' Creed.

SCRIPTURE PROOFS.

"I believe in God."	John iv. 24; Zech. xiv. 9.
"The Father."	Acts xvii. 26, 28; Eph. i. 3; Gal. iii. 26.
"Almighty."	Gen. xvii. 1; Luke i. 37; Rev. xxi. 22.
"Maker of heaven and earth."	Gen. i. 1; Neh. ix. 6; Isa. xlv. 18.
"Jesus Christ."	Matt. i. 21; Acts iv. 27.
"His only Son."	John iii. 19; Heb. i. 5.
"Our Lord."	Acts ii. 36.
"Who was conceived by the Holy Ghost."	Luke i. 35.
"Born of the Virgin Mary."	Isa. vii. 14; Matt. i. 23.
"Suffered under Pontius Pilate."	Luke xxiii. 25; xxiv. 46.
"Crucified."	Luke xxiii. 33.
"Dead."	John xix. 30.
"And buried."	John xix. 38-42.
"He descended into hell."	Psalms xlix. 15; Acts ii. 27.
"The third day He rose again from the dead."	1 Cor. xv. 4; Matt. xxviii. 6.
"He ascended into heaven."	Acts i. 9; Psalm lxviii. 18.
"And sitteth at the right hand of God."	Acts ii. 33; Heb. x. 12.
"From thence He shall come to judge the quick and the dead."	Acts i. ii.; Matt. xxv. 31; Acts x. 42.

"I believe in the Holy Ghost."	Matt. xxviii. 19; 2 Cor. xiii. 14; John xiv. 26.
"The Holy Catholic Church."	1 Tim. iii. 15; Eph. ii. 20.
"The communion of saints."	John xvii. 22; Acts v. 32.
"The forgiveness of sins."	1 John i. 9; Acts v. 31.
"The resurrection of the body."	John v. 29; xi. 24.
"The life everlasting."	Dan. xii. 2; Rev. xxii. 14.

PART III.

CHRISTIAN DUTY.

THE TEN COMMANDMENTS.

"YOU SAID THAT YOUR GODFATHERS AND GODMOTHERS DID PROMISE FOR YOU, THAT YOU SHOULD KEEP GOD'S COMMANDMENTS; TELL ME HOW MANY THERE BE?"

"TEN."

"WHICH BE THEY?"

"THE SAME WHICH GOD SPAKE IN THE TWENTIETH CHAPTER OF EXODUS, SAYING, I AM THE LORD THY GOD, WHO BROUGHT THEE OUT OF THE LAND OF EGYPT, OUT OF THE HOUSE OF BONDAGE."

The **Ten Commandments** are the foundation of all Christian Law and Duty. They are called the **Decalogue**, from the Greek *deka*, ten, *logos*, discourse. The Ten Commandments were first spoken on **Mount Sinai** in Arabia, by God Himself, who gave them to Moses, the lawgiver of His chosen people, Israel.

They are numbered as **Ten** when they were first delivered to the Jews, but how many were written in each Table is uncertain. The Church Catechism divides them thus—**Four** on the First Table, teach-

ing our **Duty towards God**; **Six** on the **Second Table**, teaching our **Duty towards our Neighbour**. Our Lord recognised this summary of them in His reply to the lawyer's question, "Master, which is the great commandment of the law?" The answer was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." He also summed them up as a rule of obedience, for He "came not to destroy the law, but to fulfil it."

The translation of the commandments used in the Church Catechism is that of the Great Bible of 1539-40. The Puritans at the Savoy Conference, 1661, wished to have that of 1611 substituted; but the bishops considered that there was no necessity for the change.

In the Catechism as it stood in 1549, the first five of the Ten Commandments were given in the following form:

- I. "Thou shalt have none other gods but me."
- II. "Thou shalt not . . . nor worship them."
- III. "Thou shalt not take the name of the Lord thy God in vain."
- IV. "Remember that thou keep holy the Sabbath day."
- V. "Honour thy father and thy mother."

Although the commandments were given in the first instance during the wilderness journey of the Israelites, it is most likely the things which are commanded and forbidden in them were commanded and forbidden to all who went before; they are also equally binding on all Christians.

The commandments require **perfect obedience**:

FATHER, WHO IS THE GIVER OF ALL GOODNESS, TO SEND HIS GRACE UNTO ME, AND TO ALL PEOPLE; THAT WE MAY WORSHIP HIM, SERVE HIM, AND OBEY HIM AS WE OUGHT TO DO. AND I PRAY UNTO GOD, THAT HE WILL SEND US ALL THINGS THAT BE NEEDFUL BOTH FOR OUR SOULS AND BODIES; AND THAT HE WILL BE MERCIFUL UNTO US, AND FORGIVE US OUR SINS; AND THAT IT WILL PLEASE HIM TO SAVE AND DEFEND US IN ALL DANGERS, GHOSTLY AND BODILY; AND THAT HE WILL KEEP US FROM ALL SIN AND WICKEDNESS, AND FROM OUR GHOSTLY ENEMY, AND FROM EVERLASTING DEATH. AND THIS I TRUST HE WILL DO OF HIS MERCY AND GOODNESS, THROUGH OUR LORD JESUS CHRIST. AND THEREFORE I SAY, AMEN, SO BE IT."

The three great blessings asked for in this prayer are **mercy, forgiveness, protection.**

"THE GIVER OF ALL GOODNESS."—"The Lord will give grace and glory; no good thing will He withhold from them that walk uprightly."

"THAT WE MAY WORSHIP HIM."—**Hallowed be Thy name.**

"SERVE HIM."—**Thy kingdom come.**

"OBEY HIM."—**Thy will be done.**

"THAT HE WILL SEND US ALL THINGS THAT BE NEEDFUL BOTH FOR OUR SOULS AND BODIES."—**Give us this day our daily bread.**

"THAT HE WILL BE MERCIFUL UNTO US."—**Forgive us our trespasses.**

"THAT IT WILL PLEASE HIM TO SAVE AND DEFEND US IN ALL DANGERS."—**Lead us not into temptation.**

"THAT HE WILL KEEP US FROM ALL SIN AND WICKEDNESS."—**Deliver us from evil.**

QUESTIONS.

138. Why is this Prayer called the Lord's prayer ?
139. By which of the evangelists is it recorded ?
140. What was it called in the primitive Church ?
141. How may this prayer be divided ?
142. Explain the meaning of the word **doxology**.
143. Why do we address God as our **Father** ?
144. How may we **hallow God's name** ?
145. What is the second petition, and for what do we there pray ?
146. Does Christ's kingdom now extend over all the earth ?
147. How may His kingdom be established in our hearts ?
148. In what service in our Common Prayer do we pray "**hasten Thy kingdom**" ?
149. Repeat the third petition of the Lord's prayer.
150. Prove from Scripture that men naturally follow their own wills.
151. In what manner is God's will done in heaven ?
152. Explain the petition "Give us this day our daily bread."
153. Why do we ask for **daily bread** ?
154. Where has our Lord promised to give to us the **bread of life** ?
155. Explain the meaning of the word **trespasses**.
156. Who alone can forgive sin ?
157. To whom does God reckon our trespasses ?
158. Prove that God is able and willing to forgive all our transgression.
159. If we do not forgive others, can we hope for forgiveness from God ?
160. Find examples of forgiveness of injuries in Scripture.
161. What do you mean by **temptation** ?
162. From whom may we expect temptations ?
163. What blessing is pronounced on those who overcome temptation ?
164. What do you mean by **deliverance from evil** ?
165. Who is called the **evil one** ?
166. Explain the doxology of this prayer.

167. Was the word *Amen* used at the close of prayers in the primitive Church ?

SCRIPTURE REFERENCES.

"Our Father."	Mal. ii. 10 ; Matt. vi. 32 ; Eph. i. 5.
"Which art in heaven."	1 Kings viii. 30 ; Isa. lxvi. 1.
"Hallowed be Thy name."	Psalm cxv. 1 ; 1 Chron. xvi. 10.
"Thy kingdom come."	Rev. xix. 16 ; Rom. xiv. 17.
"Thy will be done."	Acts xxi. 14 ; Psalm ciii. 20, 21.
"Give us this day our daily bread."	Matt. vi. 32 ; John vi. 34.
"Forgive us our trespasses."	Isa. xliii. 25 ; Col. ii. 13.
"As we forgive them that trespass against us."	Matt. xviii. 35 ; James ii. 13.
"Lead us not into temptation."	James i. 13, 14 ; 1 Cor. x. 13.
"Deliver us from evil."	2 Thess. iii. 2 ; 1 Chron. iv. 10.
"For thine is the kingdom."	Psalm ciii. 19.
"The power and the glory."	Phil. iii. 20 ; Psalm cxlviii. 13.
"For ever and ever."	Dan. ii. 44 ; 2 Pet. i. 11.

PART V.

CHRISTIAN SACRAMENTS.

"HOW MANY SACRAMENTS HATH CHRIST ORDAINED IN HIS CHURCH ?"

"TWO ONLY, AS GENERALLY NECESSARY TO SALVATION ; THAT IS TO SAY, BAPTISM, AND THE SUPPER OF THE LORD."

"WHAT MEANEST THOU BY THIS WORD SACRAMENT ?"

"I MEAN AN OUTWARD AND VISIBLE SIGN OF AN

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INWARD AND SPIRITUAL GRACE, GIVEN UNTO US, ORDAINED BY CHRIST HIMSELF, AS A MEANS WHEREBY WE RECEIVE THE SAME, AND A PLEDGE TO ASSURE US THEREOF."

"SACRAMENT."—In classical Latin the word **sacramentum** meant (1) the pecuniary recognisances deposited in a sacred place by each of the litigants in a suit at law. (2) The sacred military oath by which soldiers were bound to allegiance and obedience. The oath was taken upon the consecrated **signs** which surmounted each regimental banner. (3) A pledge or engagement. The early use of the word **sacrament** in the Church had reference most frequently to Baptism, the converts being enrolled as soldiers under Christ's banner. It is so used in the writings of Tertullian (A.D. 220). In later times the word was used to denote "anything whereby an holy thing is signified."

"I MEAN AN OUTWARD AND VISIBLE SIGN."—The ordinary definitions of a sacrament are founded on words of St. Augustine: "A visible sacrifice, therefore, is a sacrament, or sacred sign of an invisible sacrifice;" and again, "Things visible are indeed signs of things invisible." The Catechism of the Council of Trent adopts it in the form, "A sacrament is a visible sign of an invisible grace, instituted for our justification." The definition in our Catechism is attributed to Peter Lombard, called the Master of the Sentences, in the twelfth century.

"GENERALLY NECESSARY TO SALVATION."—Because **ordained** or instituted by **Christ Himself**, and to neglect them would be to despise our Lord; they are the **means of grace** necessary to all Christians.

THE SACRAMENT OF BAPTISM.

"WHAT IS THE OUTWARD VISIBLE SIGN OR FORM IN BAPTISM?"

"WATER; WHEREIN A PERSON IS BAPTISED, IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST."

"THE SACRAMENT OF BAPTISM" was ordained by our Lord Jesus Christ a short time before His ascension; the command was given to His Apostles: **"Go ye therefore, and teach all nations; baptising them in the name of the Father, and of the Son, and of the Holy Ghost."**

"BAPTISM" is a solemn act of dedication to the service of the Holy Trinity. The outward sign in Baptism is **water**, which represents the **cleansing of sin by the blood of Christ**, and the **washing of regeneration and renewing of the Holy Ghost**.

"WHAT IS THE INWARD AND SPIRITUAL GRACE?"

"A DEATH UNTO SIN, AND A NEW BIRTH UNTO RIGHTEOUSNESS: FOR BEING BY NATURE BORN IN SIN, AND THE CHILDREN OF WRATH, WE ARE HEREBY MADE THE CHILDREN OF GRACE."

"A DEATH UNTO SIN."—"Sin shall not have dominion over you," free from the power of sin.

"A NEW BIRTH UNTO RIGHTEOUSNESS."—Living according to the holy principles and commandments of the Gospel, to **"walk not after the flesh, but after the spirit."**

"BY NATURE BORN IN SIN."—"By nature the children of wrath." **"Ye must be born again."**

"THE CHILDREN OF GRACE."—It is only **"they that receive Baptism rightly"** who are made partakers of the blessings.

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"WHAT IS REQUIRED OF PERSONS TO BE BAPTISED?"

"**REPENTANCE**, WHEREBY THEY FORSAKE SIN; AND **FAITH**, WHEREBY THEY STEADFASTLY BELIEVE THE PROMISES OF GOD MADE TO THEM IN THAT SACRAMENT."

"**REPENTANCE**."—A change of mind towards God. A turning round from the service of sin to the service of God.

"**FAITH**."—A firm trust in God's mercy, through Christ: faith in the promises of God made in the sacrament of Baptism, that we may receive the fulness of His grace, and ever remain in the number of His faithful and elect children, and finally be an inheritor of His everlasting kingdom.

"WHY THEN ARE INFANTS BAPTISED, WHEN BY REASON OF THEIR TENDER AGE THEY CANNOT PERFORM THEM?"

"BECAUSE THEY PROMISE THEM BOTH BY THEIR SURETIES: WHICH PROMISE, WHEN THEY COME TO AGE, THEMSELVES ARE BOUND TO PERFORM."

"THEY PROMISE THEM BOTH BY THEIR SURETIES."

—"The Church receives the promise of repentance and faith made by the child through its sureties, instead of the actual repentance and faith which the child, on account of its tender age, cannot perform." It is the duty of the **sureties** or **chosen witnesses**, who promise for and represent the infant, to train that child "in the nurture and admonition of the Lord."

"WHEN THEY COME TO AGE."—At **confirmation** we personally take the baptismal promises upon ourselves. This ordinance was instituted in order to make those who were baptised in infancy more sensible of the obligations they were under to believe and to do what was promised for them.'

THE SACRAMENT OF THE LORD'S SUPPER.

"WHY WAS THE SACRAMENT OF THE LORD'S SUPPER ORDAINED?"

"FOR THE CONTINUAL REMEMBRANCE OF THE SACRIFICE OF THE DEATH OF CHRIST AND OF THE BENEFITS WE RECEIVE THEREBY."

"A CONTINUAL REMEMBRANCE."—A **memorial feast**. This **Sacrament** is called the **LORD'S SUPPER** because it was instituted by Christ for a continual remembrance of his sacrifice of himself, **once for all offered** upon the Cross, for the sins of His people. It is His express command, "**This do in remembrance of Me.**" It is called a **COMMUNION** because all faithful receivers are members of one body, and have **fellowship** or **communion** one with another. It is called a **SACRAMENT** because it is a sacred rite, or because it is a pledge appointed by Christ as a remembrance of his love. It is called the **EUCCHARIST** from a Greek word which signifies **thanksgiving**, because it is a sacrifice of praise and thanksgiving, whereby we offer ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice, acceptable to God, through Jesus Christ.

"THE SACRIFICE OF THE DEATH OF CHRIST."—The **atonement**, an **offering for sin**. "He appeared to put away sin by the sacrifice of Himself."

"THE BENEFITS WE RECEIVE THEREBY."—**Reconciliation, redemption, peace, acceptance, eternal life.**

"WHAT IS THE OUTWARD PART OR SIGN OF THE LORD'S SUPPER?"

"BREAD AND WINE, WHICH THE LORD HATH COMMANDED TO BE RECEIVED."

"He took bread and gave thanks, and brake it, and gave unto them, saying, This is My body, which is given for you; this do in remembrance of Me. Likewise the cup after supper, saying, This cup is the New Testament in My blood, which is shed for you." **THE BREAD AND WINE represent the body and blood of Christ.** St. Paul speaks of the elements of bread and wine, after they are consecrated and partaken of, as being still but bread and wine. We receive the bread and wine to show that **Christ must be received into our hearts by faith.**

"WHAT IS THE INWARD PART OR THING SIGNIFIED IN THE LORD'S SUPPER?"

"**THE BODY AND BLOOD OF CHRIST, WHICH ARE VERILY AND INDEED TAKEN AND RECEIVED BY THE FAITHFUL IN THE LORD'S SUPPER.**"

"**VERILY AND INDEED TAKEN AND RECEIVED BY THE FAITHFUL.**"—The **faithful** are those who are united to Christ, "those who have a true and lively faith in God's mercy through Christ;" **they feed on him in their hearts by faith.**

"WHAT ARE THE BENEFITS WHEREOF WE ARE PARTAKERS THEREBY?"

"**THE STRENGTHENING AND REFRESHING OF OUR SOULS BY THE BODY AND BLOOD OF CHRIST, AS OUR BODIES ARE BY THE BREAD AND WINE.**"

"**STRENGTHENING AND REFRESHING OF OUR SOULS.**"—Faith is increased, spiritual life quickened, union with Christ more fully realized, hope is confirmed, and love revived by all who rightly partake of these holy **mysteries.**

"WHAT IS REQUIRED OF THOSE WHO COME TO THE LORD'S SUPPER?"

"**TO EXAMINE THEMSELVES WHETHER THEY RE-**

PENT THEM TRULY OF THEIR FORMER SINS, STEADFASTLY PURPOSING TO LEAD A NEW LIFE; HAVE A LIVELY FAITH IN GOD'S MERCY THROUGH CHRIST, WITH A THANKFUL REMEMBRANCE OF HIS DEATH, AND BE IN CHARITY WITH ALL MEN."

"TO EXAMINE THEMSELVES."—To examine themselves whether they are really sorry for past sins, and do truly and earnestly repent of them, to examine themselves as to the faith that is in them, what is their hope for salvation, to examine themselves as to love towards all men.

"REPENT THEM TRULY OF THEIR FORMER SINS."

—"I abhor myself, and repent in dust and ashes."

"TO LEAD A NEW LIFE."—"They which live should not henceforth live unto themselves."

"A LIVELY FAITH."—A living faith, manifested by its fruits.

"A THANKFUL REMEMBRANCE OF HIS DEATH."—

"For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come."

"IN CHARITY WITH ALL MEN."—Love. The greatest of all Christian graces is charity. The new commandment is "That ye love one another." The divine precept is "Love your enemies."

QUESTIONS.

168. Explain the meaning of the word **sacrament**.

169. What use was made of the word **sacrament** in the early Church?

170. What is signified by an **outward and visible sign** of a sacrament?

171. By whom were the two sacraments of our Church ordained?

172. Why do we say these sacraments are generally necessary to salvation?

173. Why is water used as the outward sign of Baptism?

174. Prove from Holy Scripture that this sign was used by the Apostles.

175. In whose name are we baptised?

176. What do you mean by a death unto sin?

177. What are we all by nature?

178. How may we become children of grace?

179. Explain the meaning of the word repentance.

180. By what rite do those who are baptised in infancy renew the vows made by their sureties in their name?

181. Give an account from the Gospel narrative of the institution of the Lord's Supper.

182. Why did our Blessed Lord institute that Feast?

183. Is the sacrament of the Lord's Supper called by any other names? Explain the meaning of those names.

184. What do you mean by the sacrifice of the death of Christ?

185. What are the only sacrifices God now requires?

186. Prove from the writings of St. Paul that the consecrated bread and wine still remained bread and wine.

187. Who are meant by the faithful?

188. In what manner are our souls strengthened and refreshed?

189. Why are we required to examine ourselves?

SCRIPTURE PROOFS.

"Water; wherein the person is baptised in the name of the Father, and of the Son, and of the Holy Ghost."	Matt. xxviii. 19; Acts viii. 36; Titus iii. 5.
"Repentance, whereby they forsake sin."	Acts xvi. 18; 2 Cor. vii. 10.
"Faith, whereby they steadfastly believe."	Mark i. 15; Acts xvi. 31; Rom. x. 9.
"For the continual remembrance."	Luke xxii. 19; 1 Cor. xi. 24.
"The sacrifice of the death of Christ."	Heb. vii. 27; Rom. vi. 10.

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"The benefits we receive thereby."	Matt. xxvi. 28; Rom. v. 10; Eph. i. 7; Rev. v. 9.
"Bread and wine, which the Lord hath commanded to be received."	Luke xxii. 19, 20; 1 Cor. xi. 23-25.
"The body and blood of Christ."	1 Cor. x. 16.
"The strengthening and refreshing of our bodies."	Psalm cxxxviii. 3.
"To examine themselves."	1 Cor. xi. 28; 2 Cor. xiii. 5.
"Repent them truly of their former sins."	Mark vi. 12; Acts iii. 19.
"To lead a new life."	Rom. vi. 4; Eph. iv. 24.
"To have a lively faith in God's mercy through Christ."	Rom. v. 1; John iii. 36.
"A thankful remembrance of His death."	2 Cor. ix. 15; 1 Thess. v. 18.
"To be in charity with all men."	John xiii. 34; Luke vi. 27; 1 Cor. xiii.

GENERAL QUESTIONS.

(From the Oxford and Cambridge Local Examination Papers.)

1. Quote or refer to any passages of Scripture, in which Christians are said to be **members of Christ**.

2. What sins are forbidden by the Second Commandment? What sin does St. Paul call by the name of idolatry?

3. "To order myself lowly and reverently to all my betters." Which Commandment teaches this? "To hurt nobody by word or deed; to bear no malice nor hatred in my heart." Which Commandment teaches this? Prove from Scripture that it is your duty "to honour and obey the Queen, and all that are put in authority under her," and "to submit yourself to all your governors, teachers, spiritual pastors and masters."

4. What different meanings belong to the term "**kingdom of heaven**" in Scripture? What blessings to yourself

and to all men do you pray for in the words "**Thy Kingdom come**"?

5. What are more especially the **works of the devil**? In which commandments are they forbidden?

6. What do you mean by saying that "**God the Son redeemed you**"? How did He redeem you? From what did he redeem you? How many besides you did He redeem? Confirm the truth of your answers by quoting or referring to texts of Scripture.

7. When and how was the Lord's Supper instituted? What spiritual blessings do we hope to receive if we partake of it rightly? What dispositions of the heart and mind are necessary for receiving it?

8. What are the three heads of the Baptismal Vow? What is meant by "**the pomps and vanities of this wicked world**"?

9. Who is the Holy Ghost? What is He said to do for you? What do you understand by this? In what manner and in the use of what means may we hope to obtain His grace and help?

10. On what occasion did our Lord teach His disciples how to pray? What parable did He put forth to encourage them to pray? How did He enforce the duty of forgiving others their trespasses?

11. What do you mean by the words "**Hallowed be Thy name**?" and by the words "**Give us this day our daily bread**?" How are these two petitions explained or paraphrased in the words of the Catechism?

12. In what discourse did our Blessed Lord teach the spiritual nature of the Ten Commandments? What more especially did He say about the sixth commandment?

13. In which commandment are we taught "**to learn and labour truly to get our own living, and to do our duty in that state of life, to which it hath pleased God to call us**"?

14. What are the necessary parts of a sacrament?

15. What are the two parts in the Lord's Supper? Who are said to receive the inward part or thing signified? What does St. Paul enjoin us to do in preparing for this sacrament?

16. Show that the expressions "**Member of Christ,**" "**Child of God,**" and "**Inheritor of the kingdom of**

heaven" are all Scriptural. What idea is conveyed by the term "Member of Christ?" What other metaphors are used in the New Testament to describe the relation of the believer to our Lord?

17. What is meant by these articles in the Creed: (1.) "He descended into Hell;" (2.) "The communion of saints."

18. On what occasion were the Ten Commandments first delivered? When and for what reason were they repeated? Show that we have the sanction of our Lord Himself (1.) for treating the commandments under the two great heads of our duty towards God, and our duty towards our neighbour; (2.) for the application which is made of some of the commandments in the answer to the question about our duty towards our neighbour.

19. Quote Scripture to show that we cannot serve God without His special grace.

20. Distinguish between dangers ghostly and bodily. Give instances of either.

21. On what occasion was the Lord's Prayer delivered? In which of the Gospels is it found?

22. What is the original meaning of the word sacrament? How does it get the sense which it bears in the Catechism?

23. What is and what is not forbidden by the Third Commandment?

24. "Suffered under Pontius Pilate." What various ends were answered by the sufferings of Christ? Give proofs from the Old and New Testament. Who was Pontius Pilate?

25. What are the reasons assigned for the baptism of infants in the Catechism? What passages of the New Testament indicate the lawfulness of such baptism?

26. Prove from St. Paul's writings the duty of self-examination before receiving the Lord's Supper. In what, according to the Catechism, does such examination consist?

27. Prove from Scripture that God the Father made the world. What part in the Creation did God the Son take?

28. Write out the Apostles' Creed. Is there any series of statements in the New Testament which bears some resemblance to a part of this Creed?

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29. Prove from the New Testament that Christ descended into hell. What is usually understood by this descent?

30. Write out the Third Commandment. Show that all swearing is not forbidden, either in the Old or New Testament.

31. Explain the following phrases :

- (i.) "Generally necessary to salvation."
- (ii.) "Ghostly enemy."
- (iii.) "Sitteth at the right hand of God."
- (iv.) "Communion of saints."
- (v.) "They promise them both by their sureties."

32. Explain as fully as you can the answer to the question : "What meanest thou by this word sacrament?" illustrating it from Holy Scripture.

33. In one of the answers of the Catechism you say "Yes verily ; and by God's help so I will." What do you here declare your determination to do?

34. What is the meaning of "state of salvation?"

35. Explain and prove from Scripture the following Articles of the Belief : "And sitteth at the right hand of God the Father Almighty ;" "The Holy Catholic Church."

36. The answer to the question, "What is thy duty towards thy neighbour?" commences with a short sentence which comprehends the whole. Where is this found in Holy Scripture?

37. What are the sins forbidden, and the duties enjoined by the Eighth and Fifth Commandments respectively?

38. Write out the first three petitions in the Lord's Prayer, and after each give the explanation contained in the answer to the question : "What desirest thou of God in this prayer?"

39. Write out the answer to the question : "What meanest thou by this word sacrament?"

40. "Because they promise *them both* by their *sureties*." Explain the parts printed in italics.

41. What do you chiefly learn in the Articles of your Belief? Is the answer in the Catechism a complete summary of the Creed?

42. How is the Sixth Commandment explained in the

answer to the question : "What is thy duty towards thy neighbour?"

43. Write out the first sentence in the answer to the question : "What desirest thou of God in the Lord's Prayer?" In what manner is the petition "Deliver us from evil" expounded in the answer to that question?

44. How many accounts are given us in the New Testament of the Institution of the Lord's Supper? Where are they to be found?

45. What did your Godfathers and Godmothers for you in Baptism? What is required of them who come to the Lord's Supper? Divide each of your answers to these two questions from the Catechism into three parts, one part relating to Repentance, one to Faith, and one to Good Works.

46. State without using a single word more than is absolutely necessary, what a Christian must (1) renounce, (2) believe (3) do.

47. What articles of the Creed are specially brought before our minds on the following days :

- (i.) Advent Sunday.
- (ii.) Easter Day.
- (iii.) Whit Sunday.
- (iv.) All Saints' Day.

48. Give illustrations from Scripture history of the truth of the following :

"I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children."

"The Lord will not hold him guiltless that taketh His name in vain."

49. Prove from one of our Lord's parables that a man breaks the Commandments if he does not use his opportunities of doing good.

50. In what words are

- (i.) Sins of the tongue,
- (ii.) Sins of the hands,
- (iii.) Sins of the heart,

referred to in the explanation of our duty towards our

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neighbour, and by which commandments are they forbidden ?

51. Give the words with which our Lord ordained the Sacrament of the Lord's Supper. What three things are required of those who come to it ?

52. What is a catechism ? State in order the several subjects explained in the English Church Catechism. What was the custom of the Jews as to catechising ?

53. What are the privileges granted, and the vows made upon entering the Christian Covenant ?

54. What is the object of a creed ?

55. Show from Christ's own teaching the distinction between the spirit and the letter of the Commandments. By which of the Commandments are the following sins and graces respectively forbidden or enjoined : idleness, backbiting, gluttony, contentment, loyalty, meekness, reverence ?

56. How does the Catechism expand the part of the Lord's Prayer which refers to our own needs ? How does it define a sacrament ? (Punctuate your answers carefully.)

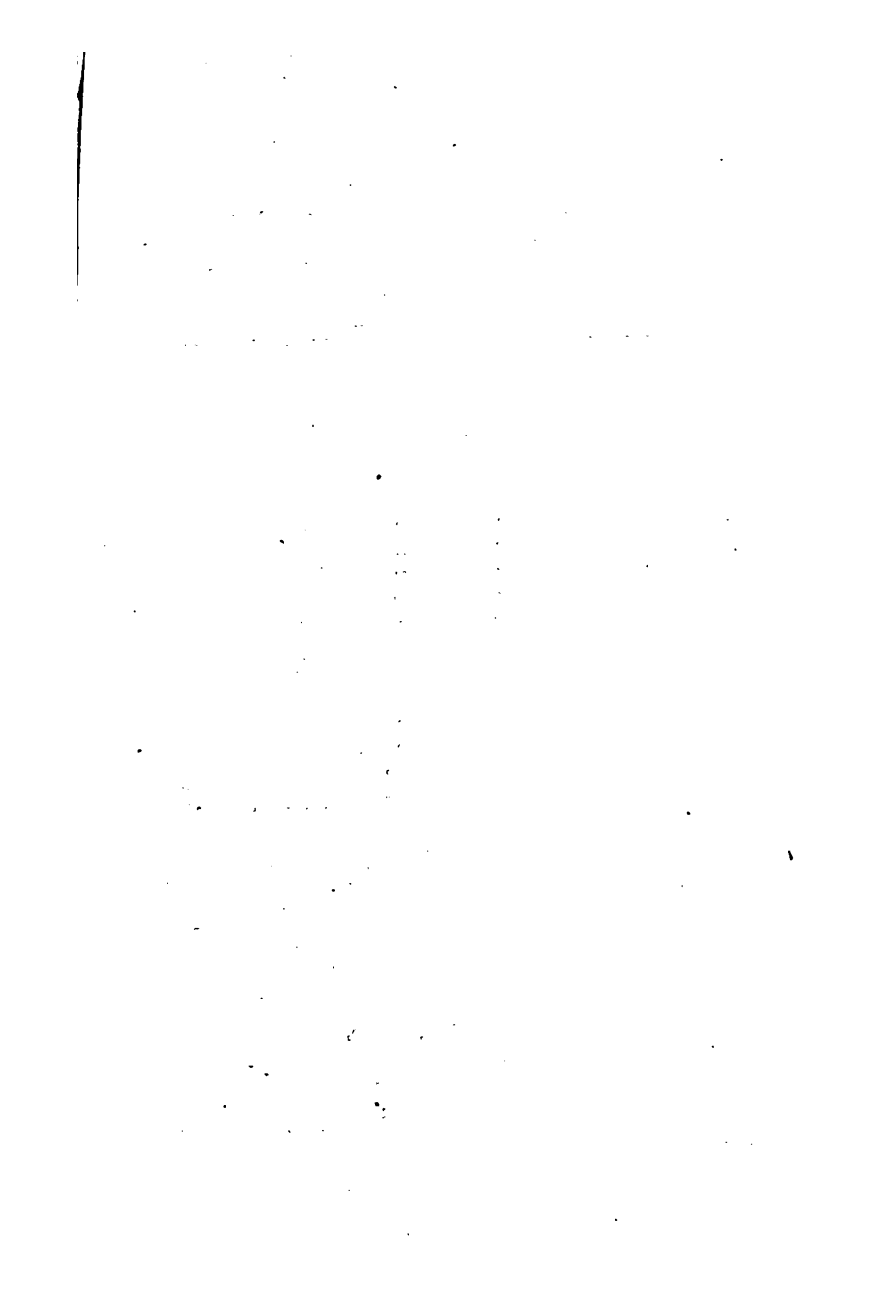
57. Support from Scripture the answer to the question : " Why was the Sacrament of the Lord's Supper ordained ? "

58. At what dates and by what persons was the English Church Catechism composed ?

59. Why do not Christians rest on the seventh day according to the letter of the Fourth Commandment ? What did Christ teach concerning the Sabbath ?

60. Give a history of the word sacrament. To what seven rites has this name been given ? In what respects do five of these fail to satisfy the conditions laid down in the Catechism ?

THE END.



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